

What's Inside?

Editorials by
Don McGregor,
Page 2

More on gambling and liquor

Faces and Places by
Anne McWilliams,
Page 5

A man called Simon

SBC broadcasts planned
by ACTS, BTN,
Page 3

Senate debates school
prayer, Page 4

Letters: women, prayer,
lotteries, Page 7

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

March 15, 1984

Published Since 1877

Involved in ministry

Baptists at the World's Fair

By Oscar Hoffmeyer Jr.

NEW ORLEANS, La.—Baptists have organized a three-faceted ministry for the Louisiana World Exposition here when the gates open May 12 for 184 days. "We have scheduled witness programs on the fairgrounds, in the French Quarter, and at approximately 40 camping areas," Jimmie Knox, director of Baptist Exposition Ministries said.

This is a departure from the one-location entertainment witness approach at the Knoxville Fair, he said. "In spite of the quality of the volunteer choir groups in Knoxville, their audiences ranged from about 18 to 75 persons at any one time. The logistics brought a great deal of work and minimum audience.

"We have modified that to allow for some group participation at a pavilion on the fairgrounds. But we are scheduling speciality groups in the French Quarter that will move around to various locations at various times."

The specialty groups will include a brass band, bluegrass band, magician, mime, and barbershop quartet. As crowds gather to listen for four or five minutes, volunteers will mingle in the crowd and distribute tracts and

French Quarter

witness. Knox said fair officials predict 75-80,000 visitors to the fair each day with about 80 percent of them going into the French Quarter.

The specialty groups performing will be college students under appointment by the Southern Baptist Home Mission Board. The Board will pay a stipend and the Baptist Exposition Ministries organization will provide room and board.

On the fairgrounds, church choir groups will perform on one of three stages provided for religious programs. Baptists will be included with other church groups in a cooperative arrangement, Knox said.

All religious programming on the fairgrounds is being coordinated by the New Orleans Federation of Churches with David Peach as director. Peach served as director of Baptist Fair Ministries in Knoxville.

Religious programming will include a worship service each Sunday. A third witness program will be at campgrounds around New Orleans. Knox said approximately 40 of them have signed contracts to accept Baptist groups.

Caroline Veno, a US2er under Home Mission Board appointment, has organized work with the managers. All campsites are completely booked for the duration of the fair by persons planning to attend the fair. The agreement assures camp directors that Baptist groups have been screened and will abide by the rules of the camps. It will also provide admittance for scheduled Baptist groups.

Campsites are from Pascagoula, Miss. to the east, McComb Miss. to the north, and Baton Rouge, La. to

the west.

Knox said they expect to use about 30 volunteers per day for the 184 days of the fair. "This means more than 5,500 persons. We are asking Baptists within 100 miles to serve as volunteers. When you divide this number by the number of churches it will mean only about two people per church.

A building for Baptist Exposition Ministries has been rented at 500 St. Louis and Decatur, three blocks from Jackson Square and less than 10 blocks from the fairgrounds.

In addition to serving as a central office, this will be an assembly and orientation location for volunteer groups preparing to go into the fairgrounds or the French Quarter.

"We also will have trained counselors on duty to assist fair visitors with problems or if someone calls to inquire about becoming a Christian. The fair will be open for 12 hours a day, from 10 a.m. to 10 p.m.," Knox said.

"With total fair attendance estimated from 11-15,000,000 people, opportunity for witness is staggering," he noted.

Volunteers wishing to participate in the Baptist Exposition Ministries program can contact Knox by writing to him at 500 St. Louis Street, New Orleans, La., 70130.

(Hoffmeyer directs public relations for Louisiana Baptists.)



Annie Armstrong was not just another person

BIRMINGHAM, Ala.—"I didn't know she was any big deal. She was just my teacher."

To a sixty-seven-year-old man remembering childhood she was just his Sunday School teacher. To today's millions of Southern Baptists she was a missions pioneer whose name, linked with home missions, has become a household word.

And to Bobbie Sorrell, author of her new biography, Annie Armstrong was a fascinating obsession for the year and a half it took to research and write about her life.

From its conception, Annie Armstrong: Dreamer in Action, was meant to do more than tell the story of Annie Armstrong's life. "I decided that what I wanted this book to do was to help people have the same feelings about missions as she did," Sorrell said.

As the first executive secretary of Woman's Missionary Union, SBC, Annie Armstrong was in a position to implement into reality her dreams for mission support.

"I think that she was uniquely suited for what she did, because she was a pioneer," Sorrell said.

Miss Armstrong pioneered in what became the Lottie Moon Christmas Offering, and in essence what became the Annie Armstrong Easter Offering. She supported systematic giving and promoted tithing.

She was always in love with missions, in her own city, across the United States, and around the world.

In Baltimore, Annie Armstrong did missions work in orphanages, aged men's and women's homes, hospitals, and through her own church. "I guess you could say when she saw a need she met it, whatever it was," Sorrell said.

This drive to meet needs was channeled most successfully in Miss Armstrong's tireless work with

Southern Baptists' brand new missions organization, WMU.

Although she worked completely as a volunteer and was never paid, Annie Armstrong gave her life to establishing and directing Woman's Missionary Union, SBC.

"Her work was her life," Sorrell said. She worked when she was sick, even when she took a "forced" vacation with her mother and sister.

Of her many missions trips to Oklahoma and Indian Territory, Miss Armstrong said, "I'm not really going to Oklahoma and Indian Territory just to see missions work, I'm going to do something."

It was this sort of example, this sort of commitment that makes Annie Armstrong's story important today, Sorrell says. "I think it's important because she laid the roots of what a missionary denomination, what a missionary church, and what a missionary person ought to do," she said.

"She is not just another person." The Annie Armstrong Week of Prayer for Home Missions was observed March 4-11; the special offering is still being received.

Texas mandates teaching evolution

AUSTIN (EP)—The Texas Board of Education on Feb. 11 tentatively approved a new back-to-basics curriculum that mandates the teaching of evolution. One board member called it a "historic moment."

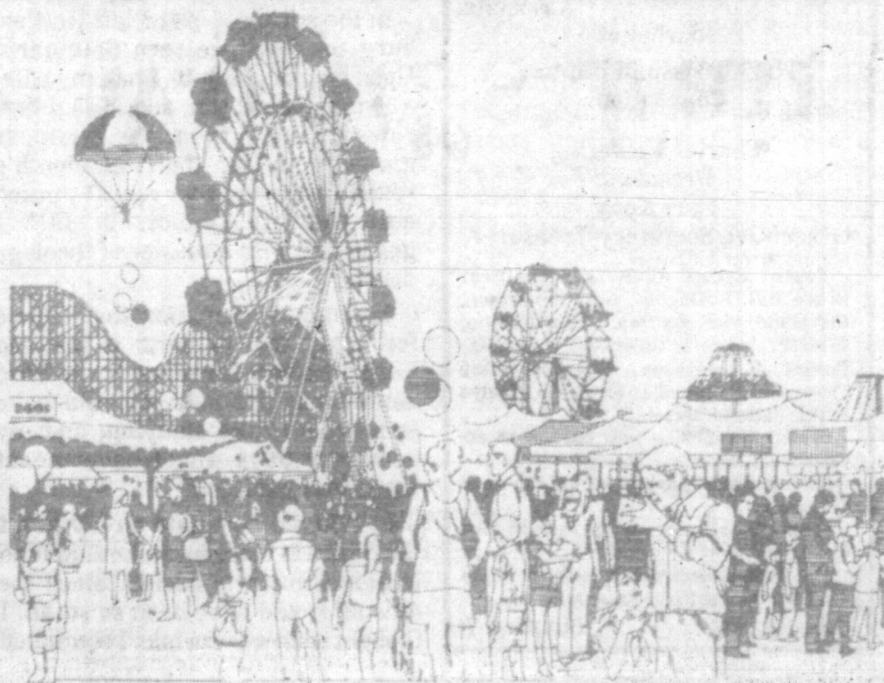
Under a 1974 education board rule, evolution is taught in Texas as a theory, rather than a fact. Until the tentative decision Feb. 11, there had been questions about whether evolution would be taught at all. The proposed curriculum would require elementary students to spend more time on reading, writing, and arithmetic.

It's his invitation

KITWE, Zambia (BP)—Ed Miller had never dreamed his preaching could be so powerful. As he offered the invitation in a rural Zambian church, everyone stood and rushed to the front.

But Miller, a Southern Baptist missionary in Kitwe, Zambia, quickly realized his preaching had nothing to do with their response. A snake had fallen from the grass roof into the middle of the congregation.

After the snake was killed and peace restored, Miller continued his invitation. This time, nine adults came forward to make professions of faith in Christ.



Editorials..... by don mcgregor

More on gambling and liquor

The pari-mutuel gambling bill, known to its backers as the horse racing bill, was defeated in the Ways and Means Committee of the House of Representatives last week by a vote of 15 to 14. An amendment by Pat Presley of Pascagoula changed the bill to a revenue bill, which means it could be revived. But backers claim that it will not be.

What amending it to a revenue bill did, however, was to determine how the money would be spent that would be made by the state because of the gambling. Strangely enough, that seemed to take some of the wind out of its sails. It also meant that a three-fifths vote would have been required on the floor of the House.

Backers of the bill say they will be back next year. And the Legislature can put that in the bank. They will be. And if they lose again, they will be back again.

We are engaged in a war of wills with gambling interests. The battle will continue until one side grows tired and gives up. History has indicated that generally it is the forces of morality that give up first. And, lest that statement be misunderstood, it is my contention that gambling is an immoral endeavor. Our laws are designed to guard against immoral behavior.

So it seems that the pari-mutuel efforts have folded for this year though that information shouldn't be taken for granted.

There are other bills that are still alive and under consideration. As has been noted on another page in this issue, the lottery bill has been passed in the House. A report on the vote has been printed.

While the lottery bill has passed the House, however, it still has a long way to go. It has been assigned to two committees in the Senate. They are the Finance Committee, which has C. R. (Bob) Montgomery, as its chair-

man, and the Constitution Committee, which has Howard Dyer as its chairman.

If it should happen to pass both of those committees, then it would be faced with the necessity of a two-thirds vote on the floor of the Senate. Then if it were to pass that test, it would still face a vote by the people of the state.

Another liquor bill was introduced in the House on the last day for introductions. A daily report simply mentioned House Bill 930 as being one to revise the Alcohol Beverage Control law for resort areas and certain cities. But the bill, introduced by J. B. Van Slyke of Forrest County, is intended to make the sale of alcohol legal in the portion of Lamar County that has been taken in by the city limits of Hattiesburg. Lamar County is dry in its entirety. It was assigned to the Ways and Means Committee and reported out on the day before the deadline for committee consideration. This week is the deadline for its consideration before the entire House.

There has been an effort for several years to make this portion of Lamar County wet. In the past the stated reason has been that it would be necessary in order for certain local interests to build a motel with a lounge on the by-pass around the city.

Finally the effort to get the legal are for drinking beer and light wine raised from 18 to 21 has run into a snag in that an amendment in the Senate has changed the bill to the point

of requiring only a 19-year-old age limit. The bill in that form has passed the Senate and has been sent to the House. Hopefully the House will see fit to amend it again to put the age limit back at 21.

Sonny Merideth, chairman of the House Ways and Means committee, is quoted as saying, "I suppose if we could do away with whisky and gambling, we'd be a lot better off. But that's a dream world."

I appreciate Merideth's sentiment, and he is correct on both counts. We would be better off, and it is a dream world. I don't applaud his lack of resolve to do something about the situation, however. Even though it is a dream world, we can try. The reason for having laws is to come as close as possible to obtaining the correct approach to life's issues. And even though the laws are not always enforced, we still need them. And Merideth is a key figure in the process of shaping those laws.

Merideth favored the lottery bill and said whether or not there would be other evils attached to a lottery depended on the type of control that would be exercised over it. That also is a dream world. There is no way to exercise complete control over the element of society that would pervert the law. That element is going to seek ways to use those things for its own benefit, laws or no laws.

I am glad, however, that Merideth was honest in his appraisal and referred to the "other evils." He was correct again, for lottery is evil also.

Guest opinion . . .

"If I had had help"

By Joseph W. Oliver

I was born August 6, 1908, at Duck Hill, Mississippi. I finished high school in 1928. Because of the disability of my father, I did not get to go to college more than six months at a time. After completing two years of college, I began teaching school and going to college in the summer. I received a bachelor of science degree from the University of Southern Mississippi in 1939.

In October of 1937, I married Kathryn Herron of Courtland, Miss.

In the spring of 1941 I left Hattiesburg for Southwestern Seminary. Upon arrival, May 10, I had my wife, a 10-months old son, and \$5.85. I borrowed money from the business manager to pay the first month's rent. For the next four years I worked and went to school. In 1945 I graduated with a master of theology degree.

The only explanation that I have for being able to finish is that the Lord provided. However, if I had had some financial help, I could have spent more time studying, and my seminary days would have meant more to my ministry.

In 1980 the Lord laid on my heart the desire to start a scholarship fund to aid seminary students. Since the amount would have been so small, I thought it not worthwhile. I continued

to think about it and pray about it and lay awake at night thinking about it and feeling guilty because I did not try to do anything about it.

So my wife and I talked to Dr. Harold T. Kitchings, secretary-treasurer of Mississippi Baptist Foundation, about a scholarship fund. In December 1981 we set up the Joseph W. and Kathryn H. Oliver Scholarship Fund to aid students who attend Southwestern Seminary. It is a small fund, but we are adding to it as God blesses us financially. This fund will aid students until the Lord returns.

The following is part of a letter from one who has received aid from the fund: "Dear Rev. and Mrs. Oliver, We want to express our gratitude for the scholarship you gave to us through Southwestern Seminary. Only God can meet needs at the best appointed time! The money was used to pay for our tuition this semester; and, needless to say, it is a wonderful relief . . . Sincerely in Love . . ."

Maybe as you read this the Lord will lay on your heart to establish a similar scholarship fund for Southwestern Seminary students.

Joseph W. Oliver, now retired, was a director of associational missions. He and his wife now own the J & K Red Angus Farm near Amory.

OBSERVATION FROM EXPERIENCE



Guest opinion . . .

Gambling (lottery) is immoral

By Earl Kelly

The lottery question will be decided by the commitment or lack of commitment of the citizens of Mississippi to the Golden Rule. Among the followers of Christ the central conviction has always been that the Christian obligation to love one's neighbor as one's self rules out the readiness to gain at another's inevitable loss, even if he is a willing partner. A state lottery is a form of gambling. In a gamble A wins, because, and only because, B — or B and C and D and a host of others — loses. In brief, the decisive consideration is not my willingness and ability to risk a loss, but is my willingness to accept at the expense of others an undeserved gain.

Make no mistake about it — to legalize a lottery is to legalize gambling.

Gambling is the exchange or distribution of money or money's worth on the issue of an artificially created chance or uncertain event, without determination by value, service, or good will, and in such a way that the gain of the winners is at the expense of the losers.

The late William Temple, Ar-

bishop of Canterbury, got to the heart of the matter when he said: "Gambling challenges the view of life which the Christian Church exists to uphold and extend. Its glorification of mere chance is a denial of the divine order of nature. To risk money haphazardly is to disregard the insistence of the Church in every age of living faith, that possessions are a trust, and that men must account to God for their use. The persistent appeal to covetousness is fundamentally opposed to the unselfishness which was taught by Christ . . . The attempt to make profit out of the inevitable loss of others is the antithesis of that love of one's neighbor on which our Lord insisted."

Should Biblical revelation received two millennia ago seem out of date, listen to a twentieth century expert named Thomas E. Dewey: "It is fundamentally immoral to encourage the belief by people as a whole in gambling as a source of revenue . . . The entire history of legalized gambling in this country and abroad shows that it has brought nothing but poverty, crime, and corruption, demoralization of moral and ethical standards, and ultimately a lower living standard and misery for all the people."

If Mississippi Baptists agree that the Golden Rule can be the basis for a new and better society, we need to be heard by those to whom we have delegated authority. We need to say, "If funds are needed for valuable services let all the people pay for them on an equitable basis without gimmicks. Don't hide behind legalized gambling, taking the easy route to solve problems at the expense of the poorly educated, low income neighbor who can ill-afford the chances he or she will be taking."



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The Baptist Record

(ISSN-0005-5778)

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Subscription \$7.35 a year payable in advance.

Published weekly except week of July 4 and Christmas.

Second Class Postage paid at Jackson, Mississippi.

The Baptist Record is a member of the Southern Baptist Press Association.

Volume 108

Number 7

Tellers Committee for 1984 SBC named

KANSAS CITY (BP)—The Tellers Committee for the 1984 annual meeting of the Southern Baptist Convention has been announced by James T. Draper Jr., SBC president; and Lee Porter, registration secretary.

In announcing the committee, Draper told Baptist Press he feels the committee, which has responsibility for counting all ballots cast during the three-day meeting, is of "unquestioned integrity and represents a cross section of the convention."

Porter said the "committee is expecting a large number of ballot votes in Kansas City," pointing to the election of a new president and other officers, as well as other issues.

The committee will feature two state convention presidents, a state convention executive director, and two persons who were first and second vice presidents when the convention last met in Kansas City in 1977.

Chairman is Norman Wiggins, president of the Baptist State Convention of North Carolina and president of Campbell University.

Also on the committee is W. Winfred Moore, pastor of First Baptist Church of Amarillo, Texas, and president of the Baptist General Convention of Texas; and Robert D. Hughes, executive director of the Southern Baptist General Convention of California.

Also included is Dotson Nelson Jr., pastor emeritus of Mountainbrook Baptist Church of Birmingham, Ala., who was first vice president in 1977; and Mrs. Carl Bates of Horse Shoe, N.C., who was second vice president.

Also selected were: Leon Cook, a layman from Enid, Okla.; Ted Cotton, pastor of First Baptist Church of Longview, Wash.; Robert E. Cuttino, pastor of First Baptist Church of Lancaster, S.C.; Cornelius B. Davis, pastor of Southside Baptist Church of Jacksonville, Fla.; Billy Hargrove,

Gray named church planter by Home Board

Ann Gray of New Albany has been appointed to a two year missionary term by the Southern Baptist Home Mission Board.



Miss Gray will serve in Bensalem, a suburb of Philadelphia, as a Church Planter Apprentice, responsible for developing a Baptist congregation in that community.

A graduate of Blue Mountain College, Miss Gray earned the master of business administration at Mississippi College and the master of religious education degree at Southwestern Seminary.

In other business HMB directors named Peter Chen as national consultant on Asian faiths and elected Rudee B. Boan as associate director of the planning and research services department.

stewardship director of the Missouri Baptist Convention; Marjorie McCullough, a layperson from Brentwood, Tenn., and Ted Sisk, pastor of Immanuel Baptist Church of Lexington, Ky.

Senate votes confirmation on Vatican rep

WASHINGTON (BP)—The Senate voted March 7 to confirm William A. Wilson as United States ambassador to the Vatican.

Temporarily laying aside debate on the pending constitutional amendment on school prayer, the Senate voted 81-13 in favor of confirming the California land developer and long-time personal friend of President Reagan to the Vatican post.

That left only informal funding approval by Housing and Senate appropriations panels standing in the way of completing congressional action on the administration's decision to establish full diplomatic ties with the Holy See.

Several of the 13 senators who voted against confirmation cited views voiced by Baptists and numerous U.S. religious groups that official U.S. recognition of the Holy See would violate the First Amendment's mandate for church-state separation.

The Senate vote drew strong criticism from Baptist leaders engaged in the effort to persuade Congress to reject establishment of full diplomatic ties with the Vatican.

"This is a truly tragic day in the history of American church-state relations," said Baptist Joint Committee on Public Affairs Executive Director-Treasurer James M. Dunn.

"I lament this evidence of the massive misunderstanding of the United States Senate and the Administration regarding the basic American tradition of church/state separation."

Dunn also said, "I shudder for the future of religious freedom when the Deputy Secretary of State can say publicly, as he has, that this appointment will 'allow us to influence the political positions of the Holy See.'"

James T. Draper Jr., president of the Southern Baptist Convention, who testified in opposition to the establishment of full diplomatic relations, said he was "disappointed in the way it was handled. There are real questions about the constitutionality of this, and they were not dealt with."

Draper, pastor of First Baptist Church of Euless, Texas, said the "real issues were not seriously considered by the Senate. It seems to me this was a very inappropriate way for the Senate to handle such a critical issue."

(Chesser writes for the Baptist Joint Committee.)

Thursday, March 15, 1984

BAPTIST RECORD PAGE 3

The Baptist Record

'84 convention broadcast planned by BTN, ACTS

By Jim Lowry

NASHVILLE, Tenn. (BP)—Southern Baptists will take a historic step into the telecommunications age June 12-14, when portions of the Southern Baptist Convention will be broadcast live from Kansas City, Mo.

Lloyd Elder and Jimmy Allen, presidents of the Southern Baptist Sunday School Board and Radio and Television Commission, respectively, announced the two agencies will jointly broadcast approximately five hours of the annual convention.

BTN (Baptist Telecommunications Network) and ACTS (American Christian Television System) will broadcast the segments of the convention directly into churches and homes for the first time in the history of the denomination.

The live broadcast will begin Tuesday morning, June 12, with the presi-

dent's address by James T. Draper Jr., pastor of First Baptist Church of Euless, Texas. Election of officers will be covered Tuesday afternoon when the nominations are made for the office of president of the convention.

A new president of the SBC must be elected this year because Draper is serving his second one-year term, the limit according to convention bylaws.

The Tuesday evening broadcast, beginning at 6:30, will include a taped delay of the Sunday School Board's afternoon report to the convention, followed by live coverage of the Home Mission Board report, and official dedication ceremonies of BTN and ACTS, under the direction of Elder and Allen.

The convention sermon by Russell

H. Dilday, president of Southwestern Seminary, Fort Worth, Tex., will be broadcast live at noon on June 13.

The annual report of the Foreign Mission Board will be broadcast Wednesday evening at 7:45, featuring President R. Keith Parks and missionaries.

"BTN has the potential to dramatically increase the participation of Southern Baptists in their convention," according to Elder.

He noted 293 church leaders attended the first SBC in 1845 in Augusta, Ga., and 22,872 messengers participated in the largest convention in Atlanta in 1978. "The number to see the 1984 SBC should far surpass any of these," Elder predicted.

"Broadcasting portions of the 1984 SBC from Kansas City represents a communications breakthrough and a gigantic step forward in grassroots participation for Southern Baptists," Elder continued.

Allen said, "We are delighted to be able to access homes and churches with the good news of what God is doing through Southern Baptists and with the challenge of what God wants to do through us in the future."

"We are beginning a new age of communicating with the people of this nation," Allen emphasized, "and we are praying the Holy Spirit will breathe on that communication to the glory of our Lord Jesus."

Elder and Allen jointly expressed appreciation to Fred Wolfe and members of the committee on the order of business for allotting Tuesday evening program time to the dedication of Southern Baptists' first step into the telecommunications age.

In addition to the live telecast segments, some parts of the Pastors' Conference and the WMU Conference will be taped by the Radio and Television Commission for use at a later date.

Theme interpretation sessions for the convention also will be taped, along with opening ceremonies, and congregational singing. These will be used to prepare a one-hour highlight tape of the 1984 Southern Baptist Convention, which pastors can review to report to churches about the annual meeting.

Any church with a BTN telecommunications system installed will be able to receive the live broadcast signals from Kansas City. The broadcasts will be available in homes where ACTS stations are operational.

Churches and associations interested in having equipment installed to receive the historic broadcasts should contact the Broadman sales department of the Sunday School Board.

Supreme Court decides city nativity scenes OK

By Stan Haste

WASHINGTON (BP)—Cities and towns may erect Christmas nativity scenes without violating the Constitution, the U.S. Supreme Court ruled March 5.

In a 5-4 decision, the high court upheld the practice of including scenes depicting the birth of Christ as part of larger Christmas displays under sponsorship of municipal governments, ruling such a practice is not inconsistent with the First Amendment's ban on an establishment of religion.

At issue in one of the term's major church-state conflicts was a 40-year-old Pawtucket, R.I., tradition of erecting a large Christmas display in the heart of the city that included a Santa Claus house, reindeer pulling Santa's sleigh, candy-striped poles, a Christmas tree, carolers, cutout figures representing seasonal characters, a large "Seasons Greetings" banner and the creche, which depicts the birth of Christ.

Two lower federal courts agreed earlier inclusion of the creche violated the Constitution.

But the nation's high court, in an opinion filed by Chief Justice Warren E. Burger, narrowly disagreed, citing numerous examples of permissible intermingling of the sacred and the secular. Burger relied heavily on a decision last term upholding the practice of state-paid legislative chaplains in which he held the nation's founders did not intend to divorce religion from public life.

He also enumerated other national

traditions acknowledging God, including an annual day of thanksgiving, the national motto "In God We Trust," the phrase "One nation under God" in the Pledge of Allegiance, and religious paintings in publicly owned art galleries. He added: "There are countless other illustrations of the Government's acknowledgment of our religious heritage and governmental sponsorship of graphic manifestations of that heritage."

Recalling Thomas Jefferson's image of a wall of separation between church and state in a letter to a committee of the Danbury (Conn.) Baptist Association in 1802, Burger said while "the metaphor has served as a reminder the Establishment Clause forbids an established church or anything approaching it . . . the metaphor itself is not a wholly accurate description of the practical aspects of the relationship that in fact exists between church and state."

By upholding public sponsorship of a sectarian religious symbol, William Brennan writing the minority opinion, said, "the prestige of the government has been conferred on the beliefs associated with the creche." That means, he continued, "the effect on minority religious groups, as well as on those who may reject all religion, is to convey the message their views are not similarly worthy of public recognition or entitled to public support."

(Haste writes for the Baptist Joint Committee.)

Volunteers needed Rio de la Plata projects listed

Projects for volunteer work in Argentina, Uruguay, and Paraguay—the Rio de la Plata—have been established, beginning with a project for a team of up to four persons to go to Uruguay for a week during the annual mission meeting to work with missionary kids.

The requested arrival date is June 30. The team would plan and carry out activities for missionary kids during morning and afternoon sessions of the annual meeting, which is July 2 to 7. There are three preschoolers, four elementary children, six middle high schoolers, and six high school students.

The room and board would be provided and transportation would be provided as it related to work with the MKs.

Another project in Uruguay calls for a carpenter for July. His wife would be welcome as well. The couple or the single male, as the case might be, would stay in the home of the Paul Roaten missionary family. Just about everything on the field would be furnished.

The carpenter would build shelves in a mobile bookstore, build shelves in an audio visuals room, build a small platform for a meeting room at the Baptist Center, build a small pulpit for the meeting room, build wooden cornices above windows, and build tables with dismountable legs for the meeting room and for book fairs.

The term would be for two weeks.

Paraguay

A team of evangelists, including a musician, is requested for Asuncion, Paraguay, for any time. The presence of a physician and/or a dentist would be welcomed. Spouses would be welcomed. The group would work for two to three weeks at the Miriam Willis social center in a slum area of Asuncion. The musicians would work with children. Someone would need to work with men. If the members of the team could not all come together, they could divide their time.

Housing would be provided in homes, and food would take about \$50 per week per person. Transportation would be provided.

Paraguay

There is a need for a team to conduct a workshop in a central area for all of the churches in the convention. The team members would teach Sunday School teachers how better to teach their lessons. It is to be desired that the team would not use method books but impart better teaching methods. The tools will need to be simple. The team may consist of from one to four persons, and the need is in July.

Housing would be in a hotel in Asuncion, or homes could be provided. Meals would cost about \$70 per week. Transportation would be provided.

Argentina

A microfilmer is needed for the International Baptist Theological Seminary in Buenos Aires. The person would microfilm historical materials and train personnel in the use of the microfilmer and reader. The seminary has a reader, but the volunteer would need to bring the microfilmer. It is hoped that the equipment would be left on the field.

The request is for two-week periods during the period of Aug. 1 to Dec. 5 of both 1984 and 1985. Either one or two persons is needed.

Housing and meals will be provided by the seminary.

Argentina

A church in La Plata has a membership of 52 and a Sunday School attendance of 70. The members are projecting plans for an evangelistic effort from July to September. They are requesting two men and two women to help make a study of the needs of the church and the church program, develop plans, and give testimonies. The dates are open.

There is also a need for a team of six to eight men and women to assist in the evangelistic campaign both in the church in La Plata and in its extension work in Romero.

Argentina

A project that is already filled is a specific invitation to Jack and Jean Glaze, former missionaries to Argentina, to serve as guest professors at the International Seminary in Buenos Aires from May through July. Glaze is now head of the Department of Religion at Mississippi College. Both of the Glazes have taught at the seminary. Glaze will supplement a need for assistance in Old Testament due to the fact that a missionary professor has resigned.

Argentina-Uruguay

Four groups of evangelism teams made up of at least three people per team are being organized for evangelistic services in Argentina and Uruguay in April, May, and June of 1985. The aim is to have 15 such teams in each of the four groups, meaning that each group will be made up of at least 45 people. They will be a preacher, a singer, and one or more laymen. Spouses will be welcomed.

The total endeavor will involve at least 180 people, it is hoped.

Three of the groups of teams will go to Argentina with one going in April, one in May, and one in June. The fourth team will go to Uruguay, probably in April.

The teams will work with local churches and be involved in revivals, home Bible study, visitation, street evangelism, apartment visitation, and rural assistance programs.

If there be a greater fool than one who is always changing his mind, it is he who never changes it.

Senate debates school prayer

By Larry Chesser

WASHINGTON (BP)—Two days into the Senate's school prayer debate, backers of the move to return state-sponsored religious exercises to public schools have proposed new language in an attempt to attract enough support to pass a constitutional amendment by the required two-thirds vote.

Senate majority leader Howard H. Baker Jr., R-Tenn., who is leading the Senate effort to pass a school prayer amendment, announced the proposed wording March 6, but warned it may not be the final wording voted on by the Senate. Baker later indicated he did not have the votes to pass the measure at that point, but said "it was close."

The new wording states: "Nothing in this Constitution shall be construed to prohibit individual, group vocal or silent prayer in public schools or other public institutions. No person shall be required by the United States or by any state to participate in prayer. Neither the United States nor any state shall compose or mandate the words of any prayer to be said in public schools."

"The authorization by the United States or any State of equal access to the use of public facilities by voluntary religious groups shall not constitute an establishment of religion."

This language differs from President Reagan's pending proposal (S.J. Res. 73) by adding the words "or silent prayer" and "or mandate" in the first paragraph and by adding a second paragraph on equal access.

The White House has approved the new wording, according to a Baker aide.

During the early Senate debate, a handful of senators spoke on both sides of the issue while Baker and Sen. Lowell P. Weicker, who is leading the opposition, maneuvered to reach an agreement on a time for the final vote.

Weicker, who insisted opponents would not filibuster the measure, initially offered June 1 as a target date. Baker, who said he was thinking more in terms of a week or two, indicated he would consider filing a motion to shut off debate during the second week of the debate if no time agreement is reached.

In the background, there was a flurry of other activity on the school prayer issue, including a speech by President Reagan supporting his amendment, a news conference by representatives of U.S. religious groups opposed to the amendment, an all-night session in the House of Representatives by supporters of the prayer amendment, and all-night prayer vigils by religious groups on both sides of the issue.

In a Columbus, Ohio, speech at the annual meeting of the National Association of Evangelicals, Reagan repeated themes he has used often in recent weeks, including the assertion that the U.S. Supreme Court "expelled" God from public school classrooms in 1962 when it struck down state-written, mandatory prayers.

Referring to the practice of opening daily sessions of Congress and the

Supreme Court with prayers and invocations, he struck another familiar chord: "I just have to believe that if members of Congress and Justices can acknowledge the Almighty, our children can, too."

But apparently for the first time in a public speech, Reagan also said he will also support "some form" of legislation to provide "equal access" to school property for student initiated religious groups.

James A. Langley, representing the Baptist Joint Committee on Public Affairs, said, "One of the dangers of this Amendment is trivializing prayer."

Opening Senate debate on the issue, Baker offered his view the First Amendment "makes clear this right to prayer" as part of the guarantee of the free exercise of religion and freedom of speech. But if further constitutional clarification is neces-

sary," he added, "let us clarify."

Sen. John C. Danforth, R-Mo., told colleagues the debate on school prayer is "not between the godly and the ungodly," arguing that people have come out of both sides of the issue for "Strongly held religious reasons." Danforth, an Episcopal minister, indicated he opposes the prayer amendment, but said the Senate has a choice to make.

"We can choose to do nothing," he said, "to keep the Constitution as it is, to allow personal prayer in public school, but not officially sanctioned group prayer. Or, we can choose to amend the Constitution, we can choose to weigh in on the side of those many religious people who favor the sanctioning of group prayer, in public schools."

(Chesser writes for the Baptist Joint Committee.)

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Wayland Baptist University
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Plainview, TX 79072-6998
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Applications should include personal, educational, denominational and professional background; names of five references; and reasons for applying.

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Faces And Places

by anne washburn mc williams

A man called Simon

The ship he was on was about to blow up. He was running to leap overboard, but he fell through the open door of the ammunition fo'c's'le. The ship did blow up, and he regained consciousness in the middle of the sea, hanging onto a log. Strange—there had been no logs on the ship.

"God spared my life that day," recalled Simon Guist recently. W. D. and I were enjoying pie and coffee with him and his wife, Carolyn, one night at their lovely home near Edwards. After I met Cornel Petras-sevich last fall. I had been doubly interested in meeting another native of Rumania. "Some day I'm going to write a book about my husband," said Carolyn, and name it *A Man Called Simon*.

Conceived in the United States, he was born in Petersdorf. His parents, who had been living in Pennsylvania, had just returned to Rumania. ("If I'd been born on the ship, I'd have been a man without a country!" he said.) Gradually then his family began moving back to the U.S.; money was scarce in the 30s and it took a long time for them to work and pay everyone's passage. Finally, only Simon and his mother were left.

Communist rumblings were sounding. Simon was eager to claim his U.S. citizenship (because of his being conceived here, he had that right) by his 16th birthday. The Rumanian government kept refusing to give him permission to leave. But finally his papers came on his name day (All-Simons Day) in 1937, a month or two before his 16th birthday. "I could hear the big guns in the Hungarian desert," he said, "as I traveled to my ship."

At Homestead, Penn., his test score at the high school showed his European education to be the equivalent of two years in junior college. But first he had to learn English, and then came World War II. He wanted to enlist in the armed services, but was refused, as he had not been in America five years. "I wanted to serve. This country had been so good to me and my family." He wrote to President Franklin D. Roosevelt and received a personal reply, giving him the permission he wanted.

So he joined the Navy. Because of his fluent German, he was put in the intelligence operation. "For about two years," he said, "I helped to break the fifth column on the merchant ships." (It was during this time that the ship explosion mentioned above occurred.)

Oil was being stored by the Germans and their allies in caves in the Black Sea. Simon and others filtered in to learn more about that. On the first trip in, he was the only one of his party to escape with his life. An airplane picked him up. On his third trip in, he was captured, an experience so bad, he said, that he does not care to talk about it.

However, something good happened to him in the Navy. He got appendicitis. While recuperating from surgery, he disobeyed a nurse's or-

ders and left the hospital to accept his sister's invitation to "come meet this singing canary we've got up here!" Carolyn VonKanel had traveled from Noxubee County Miss., to Ambridge, Penn., to visit her aunt. Simon met her in Ambridge at a picnic. It was not until after they had married in 1945 and moved to Mississippi that they discovered, looking at family documents, that they had the same godmother, Mary Lentz of Rumania. (Carolyn's mother was also born in Petersdorf, Rumania, and there knew Mary Lentz, who later moved to the U.S.)

Nine years ago, the Guists sold their dairy farm in Noxubee County and he became manager of the Westway Dairy Farms at Edwards. They have two daughters, Mrs. William Nanney (Marlene), St. Louis; and Mrs. Stan Riddle (Terry), Columbus; and a son, Steve, Columbus, who is a veterinarian; and five grandchildren.

(Randy VonKanel, pastor, Temple, Pascagoula, and Danny Von Kanel, music minister, First, Macon, are Carolyn's nephews.)

In Rumania, Simon attended the Presbyterian church and in Pennsylvania the Lutheran church. But in Mississippi he and his wife joined the Deerbrook Baptist Church in Noxubee County, and he helped construct its building. "Because I grew up in the church, I guess I felt self-righteous, and thought that was all I needed. But then, while at Deerbrook, I realized I needed to repent, and to confess my sins. I had a true conversion experience."

"Now I will preach, scrub, teach Sunday School. . . I never say 'no' to anything they ask me to do at the church," he said. At Edwards Baptist Church (D. W. Green, pastor), he is assistant teacher, assistant Sunday School director, and deacon. (As mission study chairman for Baptist Women, Carolyn invited me to teach *Missions: America* and I had a good time meeting a lot of women in Edwards last Thursday night.) As a lay speaker, Simon often talks on patriotism. "If you are a good American, you should respect and support your leaders," he emphasizes.

I think he especially appreciates the freedom here, because he saw freedom lost in the country of his birth. His aunt still lives there, in the family home, but she does not have the freedom to write the truth he said, but once managed to smuggle him a letter, revealing true conditions. He would like to visit and take Carolyn to see his native city, he told me, but his name was published with a list of those formerly in the CIA and he won't chance being arrested.

Since he's been at Edwards, he's had at least two other narrow escapes. Once a bull charged and gored him. "I was like a yo-yo between the bull and the barbed wire fence," he remembers. His back and chest were torn and his knee dislocated. Somehow he gathered strength with one hand to grab the chain about the bull's neck and wrap it around a post



Simon and Carolyn Guist

until he stopped him.

Sometime afterward, he had severe chest pains, and thought he was having a heart attack. The doctor said, "You have a blood clot, and if it hits your heart, you may not live through this night."

"For the first time I really accepted death," he remembers. "I saw Carolyn crying, and wanted to live to be with her, but other than that, I was ready. I could see heaven. I felt an inner peace I had never felt before. Since then, I have felt a happiness and joy I had never before known. I just want to be working for God all the time, witnessing, and telling of his power."

During that night, the blood clot disintegrated and sprayed small clots into his lungs, but did not affect his heart. A strong swimmer, he had healthy lungs. He is a big, strong-looking, dark-haired man, with an engaging smile. He has never drunk alcohol, he said, and when his son explained what smoking could do to his lungs, he quit smoking.

"I remember once, a guest speaker at church, saying, A farmer told his boy, 'Stand here in the gap. If the mules run toward you, don't move. Stand firm. They will turn before they run over you.' If enough Christian people would stand in the gap, we could stem the tide of evils in the world."

CLC to honor Mark Hatfield

NASHVILLE, Tenn. (BP)—Veteran U.S. Senator Mark O. Hatfield will receive the 1984 Distinguished Service Award from the Southern Baptist Christian Life Commission.

Hatfield (R-Ore.), a Southern Baptist deacon, will be honored by the social concerns agency on the opening day of its national seminar March 26-28 in Washington, D.C.

Hatfield, first elected to the Senate in 1966, is the 17th person to receive the award, instituted in 1965. Last year's award went to evangelist Billy Graham.

The senator also joins a line-up of more than a dozen speakers who will address issues of Christian citizenship during the three-day meeting at the Twin Bridges Marriott.

Speakers include a trio of Hatfield's colleagues: Sen. Robert Dole (R-Kan.), Rep. Claude Pepper (D-Fla.); and House majority leader Jim Wright (D-Texas).

Among other speakers will be theologians Bill Hendricks of Golden Gate Seminary, Mill Valley, Calif., and Harvey Cox of Harvard Divinity School, Cambridge, Mass., pollster George Gallup Jr., physician Helen Caldicott of Women's Action for Nuclear Disarmament, Boston, Mass., and church historian Pablo Deiros of Argentina.

Thursday, March 15, 1984

BAPTIST RECORD PAGE 5

Mississippi Baptist activities

- Mar. 19 Vacation Bible School Clinic; FBC, Greenville; 9:30 a.m.-3 p.m. (SS)
- Mar. 19-20 WMU Convention; FBC, Hattiesburg; 7 p.m., 19th-9 p.m., 20th (WMU)
- Mar. 20 Vacation Bible School Clinic; FBC, Senatobia; 9:30 a.m.-3 p.m. (SS)
- Mar. 21 Vacation Bible School Clinic; Harrisburg BC, Tupelo; 9:30 a.m.-3 p.m. (SS)
- March 22 Vacation Bible School Clinic; FBC, Louisville; 9:30 a.m.-3 p.m. (SS)
- Mar. 22-23 Fellowship of Professional Preschool and Children's Workers; Baptist Building; 1 p.m., 22nd-Noon, 23rd (CT)
- Mar. 23 Baptist Men's Rally; Parkway BC, Jackson; 5:30 p.m. (BRO)
- Mar. 23-24 State Handbell Festival-North; Harrisburg BC, Tupelo; 7 p.m., 23rd-2:30 p.m., 24th (CM)
- Mar. 23-24 Interpreters of the Deaf Workshop; Baptist Building; 7 p.m., 23rd-3 p.m. 24th (CoMi)
- Mar. 23-25 Campers on Missions Rally; Boone's Camp, Columbia; 7 p.m., 23rd-Noon, 25th (CoMi)

Housing, banquet tickets for appointment service

Space will be available at Gulfshore Baptist Assembly on a first come, first served basis for Mississippi Baptists who will be attending the Foreign Mission Board appointment service April 10 in Biloxi.

Gulfshore is located on Henderson Point in Pass Christian. It is on the shore of Bay St. Louis.

Frank Simmons, manager of Gulfshore, said that lodging will be priced according to the number in the party. For two to four persons the price will be \$12.50 per person per night. For five or more the price will

be \$10 per person per night. Breakfast will be available on Wednesday morning for \$3 per person.

Reservations may be made by calling Gulfshore at (601) 452-7261.

In a related matter, it has been announced that tickets for the banquet that is to be held on the evening of April 9 in connection with the appointment service must be purchased by April 5. The tickets are \$15 each. The banquet and the appointment service will be held in the Coast Coliseum in Biloxi. Contact Earl Kelly at the Baptist Building, 968-3800, for tickets.

1 Concert Series



Doug Oldham

Dino

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July 17	Doug Oldham in Concert	\$5.00 Donation
October 11	Dino in Concert	\$5.00 Donation

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Letters to the editor must be limited to 200 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record.

The role of women

Editor:

Regarding the role of women in church, it is first necessary to distinguish between the function of, and the office of, pastor, preacher, deacon, elder, etc. The functions of the office of pastor include those of preacher, teacher, and shepherd.

The Great Commission mandates that we all teach and "preach" one on one in our witness. But I Tim. 3 would seem to indicate that the office of pastor is to be held only by men. If we Baptists are wrong in our belief that "elder" is synonymous with pastor, then along with permitting women to be pastors, we should institute the office of elder, as have our Presbyterian brethren, if we are to consider ourselves New Testament churches.

Nancy P. Ford
Laurel

The place of women

Editor:

In my recent letter on "The place of women" I called for a lot of love and more Bible study on the subject.

Two brothers took strong issue with my letter in the March 1 issue. Interestingly, the first accused me of attempting to justify women preachers, and the second misquoted me.

None of our three letters have resolved the issue, but we certainly have illustrated how difficult it is for us to talk about. That may be the saddest thing of all.

Joe McKeever, Pastor
First Church, Columbus

The place of women

Editor:

I must respond to the letters in the Baptist Record (3-1-84) that belabor the "Place of Women" in the church. One good brother refers to I Tim. 2:12 as the most pertinent passage dealing with the role of women in the church—"But I suffer not a woman to teach"—where in the world would our churches be if women had never taught? Another mentions Acts 6 when only men were chosen as deacons "to wait tables"—all I see waiting tables in our church are female. When the men in our church invited the women to "their" chili supper a few months ago, the women were asked to make the chili. The men brought the bread.

We will elect deacons in our church shortly. We will search and search for a man that is qualified—not the husband of more than one wife, etc.—and yet we have the most dedicated, learned, hard-working, bible-loving, God-fearing, and able Christian women you can find anywhere. Such a waste!

Jesus was the first liberator of women. I love the scripture that says "there is neither male nor female for ye are all one in Christ Jesus." (Gal. 3:28). I'm so glad that the God I wor-

ship thinks as much of me as he does my husband.

At one time or another in their lives 85 percent of women will be without a man—they have to "go it alone." We all know some of these women and know that they can run their households and careers very well. How about the women that never marry? How do they survive without men!!! Statistics show that they live longer than any segment of our population—and all without a man to guide them and be head of the house.

One-time a pastor returned from the Southern Baptist Convention praising the accomplishment there of keeping women out of the Baptist pulpits for another year. I was helping count the money after the service (we can count money, we just can't pass the plate). A deacon (a bachelor until his 70's) commented "I'll tell you one thing—if I was a woman and the Lord called me to preach, I wouldn't let any Southern Baptist Convention stand in my way." That's my kind of man!

Claudia Parsons
Crystal Springs

This discussion now has stretched over several weeks. This writer has presented points not heretofore considered. Unless there arises some reason to continue the discussion further, this will be the final letter for the time being.—Editor.

State-run lottery

Editor:

I love the state of Mississippi. I was born here, educated here, and now am raising my family here. I've always had pride in my state and believed in its future, but now our House of Representatives in its infinite wisdom proposes to generate much-needed revenue by a state lottery. I have some questions about this state lottery:

1. Does anyone really believe that a state can gamble its way to fiscal health? Our legislators tell us that we'll raise \$135 million the first year alone. This means that every man, woman, and child in Mississippi will have to buy a \$50 lottery ticket.

2. Is a lottery really an equitable form of taxation? Like most other forms of gambling, lotteries will take money from those who can least afford it.

3. Will a lottery really be a boon to education? To rationalize the need for a lottery some of our legislators have now decided to give the proceeds to education, thus playing on the sympathies of some of our finest and lowest paid state employees—our teachers. There's no doubt our teachers need more money but it ought to be from a source more reliable and beneficial than a lottery. A lottery will promote a form of education in Mississippi: our people will learn to try to get "something for nothing."

Will a lottery teach Mississippians to develop good character, good work ethics, integrity, and good citizenship? I think not.

4. Will a lottery promote the quality of life in Mississippi and make our state a better place to live? For a lottery to succeed a lot more Mississippians are going to have to learn to gamble. Every form of gambling we tolerate will make it easier to accept

the next one.

We've had enough "quick-fixes." I believe that the people of Mississippi have enough pride in themselves and their state that they'll pay the legitimate expenses for good government.

David W. Spencer, Pastor
First Baptist Church,
Long Beach

Prayer in public school

Editor:

It seems that with some Baptists opposing the amendment to allow voluntary prayer in public schools that we are a house divided. I am sure that God is not divided on this issue. In our desire to follow God's leadership, I would like to point out three important factors to be considered.

1. Consider who your bedfellows are. "How blessed is the man who does not walk in the counsel of the wicked," Psalm 1:1. The need for this amendment was brought about by the lawsuit of the atheist Madalyn Murray O'Hair after she was infuriated to find prayer and the pledge of allegiance to the flag in her son's school. Her son Bill Murray, who was named in the suit, has now become a Christian and is working to reverse the work of his mother as she continues her efforts to limit Christian influence in government.

2. Consider who is benefitted by the defeat of this amendment. The present situation under the Supreme Court ruling has silenced Christian teachers in public schools who would like to have a positive Christian influence with their students. However, it gives perfect freedom to those who do not believe in God to have their say, as by definition their position is not religious. The greatest threat to the Christian Church in our country is not the use of this amendment by another faith, but in the humanistic effort to silence Christians in the public arena.

3. Consider how the defeat of this amendment will help in the fulfillment of the Great Commission given in Matthew 28:18-20. Our denomination is committed to this Commission. We have been encouraged by the response to the gospel around the world as reported by Baptist and other evangelical missionaries. Some countries have invited Christian missionaries to teach Bible in their public schools so that their students could learn English. Even the communist government of Nicaragua has asked the World Home Bible League for Bibles to be used in teaching English in their schools.

David T. Dockery III
Jackson

Prayer amendment

Editor:

Would you please do Mississippians a favor and print the exact wording of the School Prayer Amendment as is being debated presently in the U.S. Senate? It is apparent that many writers, journalists, and editors have no idea of what they write when writing about this amendment. It reads:

"Nothing in this Constitution shall be construed to prohibit individual or group prayer in public schools or any other public institutions.

"No person shall be required by the

Voting against lottery includes 24 Baptists

On March 2 a lottery bill, HCR 4, passed the House of Representatives of the Mississippi Legislature by only as many votes as it took for passage, 75. The measure, being a proposed constitutional amendment, required a two-thirds majority. It received 75 votes out of 112, which was two-thirds and no more.

Those representatives voting for the bill were Alford, R. E. Anderson, Blackmon, Brooks, Bryan, Buckley, Buelow, Calhoun, Capps, Crawford, Doxey, Dubaz, Easley, Ellerby, Ellis, Endris, Everett, Ford, Fortenberry, Frazier, Fredericks, D. L. Green, Grist, Guice, Hall, Henderson, Henry, Hines, Holland, Holmes, Jackson, Junkin, Lambert, Lancaster, Malone, McCrary, McIngvale, McMillan, McNatt, Millette, Mills, Moody, Morrow, Netherland, Nipper, Owens, Pennebaker, Perry, Poindexter, Price, Reeves, Robertson, D. Robinson, W. L. Robinson, Ross, Santa Cruz, Savage, Scott, Short, Shumake, Simpson, Stevens, Stringer, Stubbs, Thomas, Walman, Watson, Wells, Wilburn, Wilkerson, C. V. Williams, G. B. Williams, Woodfield, Young, and Newman.

Those representatives voting against the lottery measure were Aldridge, D. R. Anderson, Bowles, Cain, E. C. Clark, Comans, Eakes, Endt, Furniss, Garvin, Halbrook, Hanson, Holston, Horton, Hutto, King, Livingston, Luke, Maples, McCoy, Moak, Moss, Nunnally, Presley, Reynolds, Rogers, Scar-

Mississippi College to begin new major

Mississippi College will initiate a new baccalaureate major in administration of justice in June which will be designed to prepare men and women for employment in the criminal justice system at all levels, according to Ed McMillan, vice-president for graduate studies and special programs and head of the department of history and political science.

Mississippi College will specifically incorporate junior college programs into this baccalaureate-level degree.

United States or any State to participate in prayer.

"Nor shall the United States or any state compose the words of prayer to be said in public schools."

A cursory reading of this amendment will immediately silence all ill-informed editorials condemning school officials formulating discriminatory wordings; forced prayers among school children; state sanctioned religion, etc!

Thank you so very much for including the amendment in it's total wording.

Buster Wilson
Pastor-teacher
Community Baptist Church
Laurel

A subsequent version is now being discussed in the Senate. The wording of this latest version is to be found in a story on Page 4.—Editor

borough, Schoby, Sheppard, Simmons, Singletary, Tate, Townsend, Van Slyke, Vince, Warren, and Wertz.

R. G. Clark voted "present."

Not voting were Atkinson, Banks, Dobbins, J. D. Green, Grisham, Jones, Merideth, Phillips, and Wadkins.

Those voting against the lottery included 24 Baptists. Those voting for the measure included 30 Baptists. There is no way of determining how many of these are members of Southern Baptist churches.

On the day before, the lottery had lost because the vote of 67 to 54 was not a two-thirds majority. On that day there were 34 Baptists who voted against the lottery and 23 Baptists who voted for it. Overnight the ranks of those Baptists opposing the lottery decreased by 10 while the ranks of those voting for it swelled by seven. A different vote by any one of those 15 would have killed it. Two Baptists did not vote the day it finally passed. They had both voted against it the day before.

The other Baptist voted "Present" on the final day. He had also voted against it the day before.

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Devotional

Reach out and touch

By Armond D. Taylor, pastor, Summerwood, Olive Branch
Mark 1:40-45

The people to whom Mark was writing were not concerned about the lineage or background of Jesus, nor what he said. They wanted to know what he could do. Thus Mark presents Jesus as the mighty conqueror over disease, death, demons, and the elements of nature.



Taylor

Wherever Jesus went, the crowds gathered. Charles Allen in his book on the miracles says the people flocked to Jesus (1) because they knew they were in the presence of one who cared; (2) they knew he had something to say; (3) he spoke a language the people could understand; (4) they knew no one could offer what he had to offer.

In Mark 1:41, we catch something of the compassion of our Savior. A leper came face to face with Jesus. Leprosy was a terrible disease. Those who had it were ostracized from society. They were known as the "living dead." It was against the ceremonial law to touch a leper. One rabbi boasted that he had thrown rocks at a leper to drive him away.

The leper's request was simply to be made whole. He did not doubt Jesus' power. But, he was not sure about Jesus' attitude. He was not accustomed to being treated kindly. Would this rabbi also throw rocks at him?

Jesus reached forth and touched him, and he was cleansed physically and spiritually. Wuest says, "The first kind touch of a human hand that the leper ever experienced was the gentle touch of the Son of God."

There are people who are considered nobodies, outcasts, burdened down with disease, plagued by doubt and depression, shackled by the weight of sin and shame, who never will feel the tender touch of another person, unless we catch something of the compassion of Christ and reach out and touch.

Many will feel the pinch of poverty, the pain of a disease, the loneliness of old age and death. Many will feel the point of a bayonet, the heel of oppression and dictatorship. Many will know what it means to be rejected. But few will feel the tender touch of a loving hand like that of Jesus, unless you and I "reach out and touch."

Sin, like leprosy, can only be healed by the power of God. Jesus was full of compassion. (1) He did not drive away a man who had broken the law; (2) he stretched out his hand and touched him; (3) he sent him to fulfill the priestly ritual.

The song says:

"When you are sad and lonely
And you don't know what to do,
Reach out to Jesus,
He's reaching out to you."

Reach out and touch while there is still time.

Staff Changes

Paul Koonce has accepted the call to become minister of music at First Church, Tupelo, the first of April. Koonce was born at Grenada, and was graduated from Delta State University and Southwestern Seminary. He and his wife, Debra, have one daughter. He has been serving as minister of music at the Inglewood Church, Nashville, Tenn.

Mrs. Pam Litton Childs is the new minister of music at First Church, Shaw, where she has been serving as interim since July, 1983. Currently attending Delta State University, she is the daughter of Joe and Celeste Litton and is married to Tim Childs.

Edwards sentenced

Ricky Edwards, former pastor of Pass Road Church, Gulfport, was sentenced this week to three years in federal prison and fined \$10,000 for his part in a drug smuggling attempt.

Edwards was sentenced on a gun-related charge and received a suspended sentence on a cocaine-conspiracy charge.

He was arrested in November, 1982 at the Hattiesburg airport piloting a plane that customs officials chased down finding two Colombians, guns, and \$115,000 in cash.

The 30-year-old minister had built the Pass Road church from 105 members to 1,500 when he resigned shortly after his arrest.

Sidney Fletcher has been called as pastor of Bascom Church, Bascom, Fla. he is a December, 1983, graduate of Baptist Bible Institute, Graceville, Fla., having earned a bachelor of ministry degree in Biblical studies. He and his wife, Hazel, are natives of Vicksburg.

Jimmy Sellers has begun his ministry as pastor of Sand Ridge Church, Lake, in Scott Association. He moved from Faith Church, Simpson County.

Homecomings

Holly Springs (Lincoln): homecoming; March 18; Sunday School at 10 a.m.; morning worship at 11; lunch served at the church; short business meeting and "plenty of gospel singing" in the afternoon; all contributions for the day to go to the church cemetery fund; George Turnage, speaker; K. C. Beeson, music director; Brenda Byrd, pianist; Glenn McInnis, pastor.

Bond Church at Bond, near Wiggins, will observe High Attendance Day on Sunday, March 18. Special music will be provided by The Bibletones Quartet of Gulfport during the morning service and in concert in the afternoon. Lunch will be served on the grounds. Don Silkwood is pastor; Gerald Simmons is minister of music.

Montie Davis dies at 87

Montie Alius Davis, Sr., 87, 3111 Chicago Avenue, Pascagoula, died Feb. 16 at the Veterans Administration Hospital in Biloxi.

Davis, a native of Lincoln County, had been a resident of Jackson County since 1956. Churches in Mississippi he served as pastor were Lena; Harperville; First, Union; East Moss Point; First, Brandon; Raleigh; Carson; and Eastside, Pascagoula, where he was serving at his time of retirement in 1961.

After retiring, Davis was a member of First, Pascagoula, for 22 years. He held interim pastorates at Hurley, McArthur, Ingalls Avenue, Gautier, and Vancleave.

"Brother Montie," as he was called, had a weekly radio program on WPMP, Pascagoula, "Your Helpful Neighbor," which aired for 11 years.

A veteran of World War I, Davis was graduated from Mississippi College in 1923. He gave the college the now famous nickname of "Choc-taws."

After graduating from Southwestern Seminary, Fort Worth, Texas, in 1927, Davis was pastor of two churches in Texas. In 1932, he returned to Mississippi, where he was active in denominational activities until his death.

Survivors are his wife, Bertha Nutt Davis, Pascagoula; two sons: Montie A. Davis, Jr., New Orleans, Louisiana, and Harry L. Davis, Belle Glade, Fla.; two daughters: Mrs. Shirley Speights, Pascagoula, and Mrs. Katherine Hood, Utica; a brother, J. Q. Davis, New Orleans; two sisters: Mrs. Ruth Cowart and Mrs. Maizie Hoggatt, of Brookhaven; nine grandchildren; and five great-grandchildren.

Funeral services were held Feb. 19, at First Church, Pascagoula, with Clark W. McMurray, Zeno Wells, Warren Langworthy, and Fred Bueto officiating. Interment was in Jackson County Memorial Park, Pascagoula.

Poole takes hospital post

Effective January 1, 1984, Rush Hospital, Meridian, created a department of pastoral care. Directing this department is



Hugh L. Poole, who will serve as chaplain. His duties include counseling patients and employees, and providing other pastoral care as needed. In addition to his duties at Rush Hospital, Poole also travels to hospital affiliates in Newton, Butler, and York, Ala.

Before going to Rush Hospital, he served as pastor of three churches in Mississippi: Duffee church; Concord, Yazoo City, and, for the past 13 years, First Church, Macon. He has also been involved with many associational, civic, and school activities, including serving as a trustee of Clarke College and as church administration consultant of Noxubee County and the state of Mississippi.



Best instrument for obedience

David R. Grant, pastor
Broadmoor Church, Jackson

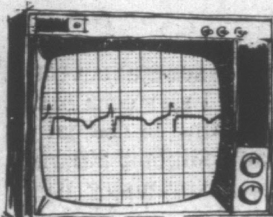
Recently, I had a conference with a group of seminary students from a school other than a Southern Baptist school. The purpose of the conference was to gain information from me in regard to missions.

Prior to their coming to see me, they submitted a list of questions they wanted answered, most of which were directed from what we call a "faith missionary" angle.

It was a real pleasure to share how we, as a Southern Baptist church, cooperate with thousands of other

sister churches in supporting over 6,000 foreign and home missionaries with set salaries and adequate support. This was a program they had never heard about but in which they were vitally interested.

The Cooperative Program is the best instrument to be found for obeying the Great Commission. It gives a sense of personal satisfaction to know that each time I worship by returning the tithe to the Lord, I am also sharing the Good News of Jesus Christ all over the world.



Intensive care

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God punish me for not going to church?

A prominent older leader of our church was said to be having an affair with a young woman. He has since left the church, but I have trouble making myself go to church. So many knew about the problem, and nothing was done. It seems to me the others were condoning it and are a bunch of hypocrites. Will God hold it against me if I don't go to church?—H.

Dear H.: While the Bible says we are not to forsake assembling ourselves for worship, your attitude of setting yourself up as God—passing judgment upon your fellows—is a form of self-righteousness Jesus condemned in the Sermon on the Mount.

Granted, to be disappointed in a person we trust is a very serious blow, but we must each give account of ourselves to God and must not allow the failures of others to keep us from assuming our own responsibility. Jesus did not condone the sin of the woman taken in adultery, but he did forgive and told her to go sin no more. Could it be that you should hear his other word, "He that is without sin among you, let him first cast a stone"? Further, while you often may be disappointed in others and perhaps even more often in yourself, you can trust God! He will not let you down.

Do you prefer to go back to church where there may be a few hypocrites or stay away from church with all the hypocrites who are outside the church?

Inquiries to Intensive Care are welcomed. Readers who feel the need of being in touch with Intensive Care

are encouraged to write. Identities remain confidential. And though the identities of those performing this ministry have been kept confidential to this point, they are well qualified for the service they are rendering. Inquiries should be addressed to Intensive Care, Baptist Record, Box 530, Jackson, MS 39205.—Editor.

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Fairchilds move to India; FMB sends evangelism teams

NOTE: Molly and Elven Fairchild, of Moselle, Southern Baptists who have been engaged in full time evangelism for some time, have sold their home in Mississippi and moved to India, to do volunteer mission work. The following is a report from them, concerning their move and the work they are doing. Uppermost now, she says, is their preparation for evangelism teams to arrive during March, in response to a request from the Foreign Mission Board.

By Molly Fairchild

Here we are, sitting on the other side of the world once again. No, we are not really sitting. We are serving. We arrived here Jan. 25, for the special occasion of dedicating a building in Chandigarh, newly acquired by the North-West India Baptist Association. This magnificent 18-room house was built, owned, and lived in by Akbar Haqq, associate of Billy Graham.

And the North-West India Baptist Association now owns the building. Nazir Masih, 35, Baptist minister, a national, humble, truly dedicated to God, is director of the association. He began his ministry by starting a church in his own house, a third-floor, two-room apartment. Soon there were overflowing crowds. They prayed for a larger building. Meanwhile, the faithful church members went with their pastor into the highways and hedges (towns and villages) and organized more churches and missions. God blessed. There are



Molly and Elven Fairchild

now 36 churches and missions in the association. On Jan. 27 we dedicated the new building, with an overflow crowd.

The services are held in the living and dining area that seats about 200. The second Sunday I started a children's church upstairs on the patio which will seat an additional 200. Already we have a bus ministry. The 22-passenger van brings in 35-40 on one trip. Already we have seen close to two dozen professions of faith.

The Masihis are now living upstairs, and we have two nice large rooms, plus a kitchen, on the first floor. There are several guest rooms, office rooms, a beautiful patio, garden, fountain, bird bath, grape arbor, fruit trees, poinsettias six feet tall, and oh, so much more. Yes, we are truly excited about the house, but more than that, we are excited about what is taking place March 25-April 1. The Foreign Mission Board is sending over 17 teams to conduct mass crusades in all the churches in the

association. (The volunteer teams, 16 from Florida and one from Virginia, will lead crusades in two cities, Chandigarh and Calcutta.)

We are busy at this time making preparations for them with places to stay, places to serve, interpreters, etc. Harvey Kneisel and his wife, Charlene, Mission Service Corps volunteers with the Foreign Mission Board, are coordinating the work. They have been here since October and are scheduled to stay until April 1, and are occupying the upstairs garage apartment here on the estate. They are from Texas.

Of course, Al and I are not with the Foreign Mission Board. We received the Macedonian call, sold everything in our house and received some personal donations from friends, bought tickets, and flew over here. We will stay till our funds run out or until the government runs us out. I could spend the rest of my life here and enjoy every moment of it.

The fields are so ripe unto harvest. Every time you go out, you gather fruit. My dear old Dad in Mississippi loves to fish. Well, for all you spiritual fishermen, they are really biting over here!—sometimes one by one, sometimes a net full at the time.

We ask for the prayers of friends in Mississippi, and would also welcome letters. Our address is Elven and Molly Fairchild, 86, Sector 19-A, Chandigarh, India 160019. We would be glad to send newsletters to anyone asking to be added to our mailing list.

"Get in the chariot together," challenges SBC WMU president

By Carol Sisson

BIRMINGHAM, Ala. (BP)—Dorothy Elliott Sample has urged WMU members and all Southern Baptists to "get in the chariot together" as worldwide mission supporters.

Sample's address from II Kings echoed a theme that threaded itself through speeches from other Southern Baptist Convention agency personnel and Woman's Missionary Union leaders at the January execu-

tive board meeting.

June Totten, executive secretary, Women's Department, Baptist World Alliance, said, "I think what WMU means to the world is 'us.' Foreign Mission Board staff, Home Mission Board staff, seminary personnel, and, in fact, the whole SBC family are part of what WMU means to the world."

United effort toward missions outreach, and the way this outreach is

carried out, are distinguishing marks of Southern Baptists, R. Keith Parks, Foreign Mission Board president said. He noted WMU's spiritual ancestors had the insight and wisdom to focus on what is uniquely important to Southern Baptists: missions.

In other Board action, the Scope Document for the Teacher Missions task was adopted. Luther Copeland, former missionary in Japan and author of the document, told members, "We all have our place in the Christian mission. The highest calling in the world is not the call to be a missionary, but the call to be a Christian."

Home Mission Board President William G. Tanner said more than 40 percent of this country's population do not affiliate with any church, and thousands of others are church members in name only.

Still, he said, "I am encouraged by the knowledge that our God is in control. He has a plan and we need to mesh our plans with his." HMB plans include reaching the growing ethnic/language-culture population in the United States, and this means reaching the cities.

(Carol Sisson writes for Woman's Missionary Union.)



RETIRING vice-president of Woman's Missionary Union, SBC, PATTIE DENT (center), was recognized at the WMU Executive Board meeting in Birmingham, Ala. in January. Pictured with her are Dorothy Sample (left), WMU president, and Carolyn Weatherford, WMU, SBC executive director. Mrs. Dent served as vice-president from 1979-84. She lives in Holly Springs, Miss., and is state president, Mississippi WMU.

Thursday, March 15, 1984

BAPTIST RECORD PAGE 9

Names in the News

Miguel A. Gonzalez and his wife, Noemi Carvajal, were guest speakers at Parkway Church, Jackson, March 7. They are natives of Cuba and are home missionaries serving on the Gulf Coast. He is pastor of the Spanish-speaking congregation at First Church, Biloxi.

Mrs. Edie Polnac, home missionary in Idaho, was guest speaker at Harrisburg Church, Tupelo, March 3 and 4. She also assisted the pastor, Larry Fields, in the children's sermon on the topic, "Idaho Potato."

Oakhurst Church, Clarksdale, on Feb. 19, honored Ernestine Wellborn, who served as church organist for 29 years. She served from 1953 when the church was organized until 1982. "Mrs. Wellborn was a faithful servant and exemplified true Christian love and service to her church," stated a fellow church member.

Also on that day a faith offering was taken to purchase a new organ; a goal of \$40,000 was set, and \$45,283.35 was given.

Martin E. Marty, one of the nation's foremost commentators on the contemporary religious scene, will deliver the 1984 Summers Lectures at Millsaps College on Thursday, March 22. The lecture will be "Heated-up Religion: A View from the College Window." Lectures will be held at 11 a.m. and 2 p.m. in the recital hall of the academic complex and will be preceded by an informal coffee at 10:15 a.m. in the recital hall foyer. A member of the University of Chicago Divinity School faculty where he is Fairfax M. Cone Distinguished Professor of the History of Modern Christianity, Marty is also associate editor of *The Christian Century*. He is the author of numerous books, including *Righteous Empire* for which he received the National Book Award.

Michael Walsh, former minister of youth at First Church, Carthage, and student at New Orleans Seminary, is



Walsh

the latest recipient of the Clyde Bryan Walton Memorial Scholarship Fund. This fund was set up through the Mississippi Baptist Foundation by Mrs. Clyde E. Walton and the

late Clyde E. Walton of Carthage, as a memorial to their son. Mrs. Walton said that the fund was begun at the suggestion of the late Joe T. Odle, former Baptist Record editor, who officiated at Clyde Bryan Walton's funeral. Walsh is the first seminary student who has received this scholarship. Mrs. Walton is a member of First Church, Carthage.

Asbury Martin, pastor of Providence Church, Bolivar County, has moved onto the church field. He will be completing his work at Mid-America Seminary at the end of the term.

Patricia Simmons' mother dies

Mrs. Mildred Simmons, 70, died at her home in Gloster on March 8. She was the mother of Patricia Simmons, consultant, Mississippi Woman's Missionary Union.

Funeral services were held March 10 at the Brown Funeral Home, Gloster.

Mrs. Simmons was a charter member of the Calvary Baptist Church at Gloster.

Mrs. Simmons' husband, Hilton, had preceded her in death. Survivors other than her daughter, Patricia, include a son, Hilton Simmons Jr. of Mineral Wells, Tex., and several grandchildren.

"President Draper has charted a course which all of us can follow." —Dr. Herschel H. Hobbs

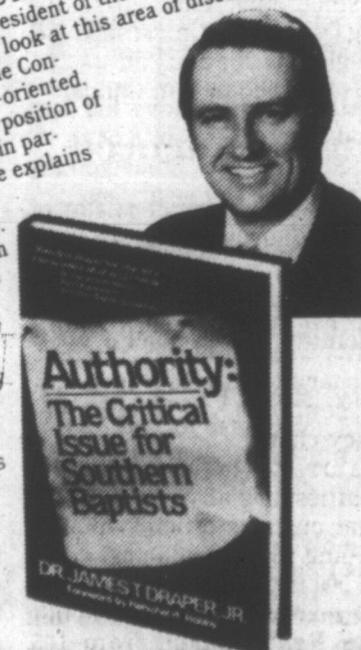
The subject of biblical authority is a much-debated topic among Southern Baptists today.

In **AUTHORITY: THE CRITICAL ISSUE FOR SOUTHERN BAPTISTS**, Dr. James T. Draper, Jr., president of the Southern Baptist Convention, takes a thought-provoking look at this area of discussion, and suggests vital solutions to keep the Convention doctrinally pure and missions-oriented.

Dr. Draper traces the historic position of the church as a whole, and Baptists in particular, concerning the Bible. And he explains the relatively recent shift from a biblical base to a rationalistic base. His loving, peace-minded approach will do much to resolve this issue in the minds of his readers.

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Eighty years of living and life has just begun
When you're walking with the Master and living in the Son.
Every day just brings us closer to seeing face to face
The anticipated glory of God's amazing grace.

So much life that is behind me and forever that lies ahead;
I've tasted the Living Water, I've been hungry, I've been fed.
I've discovered all life's answers in God's unfailing Word
And in quiet conversation—Jesus I have heard.

I've had my share of hard times and struggled all alone
But Jesus always found me and rolled away my stone.
I've learned to live with folded hands and walk on bended knees
And I believe that prayer can be the greatest source of peace.

And sometimes I may call you and pray over the phone
And I'll meet you in the prayer room—together, all alone.
And we can share some scripture and a verse that I like best
That tells us if we'll call on him that he will do the rest.

Chorus:

And He says call unto me and I will answer thee
And show thee great and mighty things which thou knowest not.
All you really need is to draw yourselves to me
And follow the life of the prayer man.

(By Billy Causey, to W. R. Storie,
prayer minister, Parkway, Jackson)

The fruits of your Spirit

Kindness beams from your Word
with such a radiant glow.
So many hearts does it fill with love;
so much wisdom does it bestow.

The anxieties and the pressures
that life seems for us to beget;
You lift off with such a loving
grace, never to forget.

The fruits of Your Spirit, the
peace and joy of Your being.
The heavenly delights, the
faith of Your never fleeing.

Meekness, temperance, longsuffer-
ing,
too, Oh, how wonderful are the
things that are so beautifully
You!

With gentleness, goodness, and love
You promise never to depart.
All we have to do is
Sincerely open our heart.

—Stephen Bonner Williams
No. 54652, Unit 29
Parchman, Miss. 38738

Jesus wept

Jesus saw a rebellious city, and he
began to cry.
Does he look down at me today and
bow his head to sigh?

Once my own three-year-old kept on
at all "no, no's;
Heeding not the hurt he brought, nor
thought of future woes.

When little switches stung his legs
and "Mom" began to cry,
He hugged me close, climbed on my
lap to wipe my weary eye.

"I know I need whipping, Mom—I
know the reason why.
"I'm sorry, sorry, Mommy dear; so
Mommy, please don't cry!"

I'm sorry, sorry, Father God, and
will you please forgive?
Cleanse my heart that all can see
YOU as on this earth I live.

—Viola Strahan
Moss Point

Compliments are the blue fire that
lights up life's dingy scenery.—
Heinrich Heine

A prayer

Dear God, as winter wanes and
spring draws near,
Help me to live so close to you that I
can hear

Your voice as it whispers on the
fierce March wind,
Comforting me, telling of your love
again,
Assurance that in you I have a
friend

That I can count on no matter
where or when
Though the threatening winds
seem fierce and strong,
To know that you are in control the
whole day long.

—Ruth Norsworthy Crager
State Line

He started to sing as he tackled the
thing that couldn't be done, and he
did it.—Edgar A. Guest

O wad some power the giftie gie us
to see oursel's as ithers see us!—
Burns

Give me the comforts of God, and I
can well bear the taunts of men.—
Charles H. Spurgeon



VICKSBURG, the new Grace Baptist Church sanctuary, Yokena community, is nearing completion, with the addition of a steeple. The dedication service is scheduled for Easter Sunday. H. Bryan Abel is pastor.

Madison nears 60th year, VBS

"Carolyn Madison, Parkway Baptist Church, Jackson, Miss., has worked in Daily Vacation Bible School for 57 consecutive summers," reports the February issue of *Mature Living* magazine. "Her goal is 60."

Carolyn Madison retired March 30, 1973, after 32 1/2 years of work with the Sunday School Department of the Mississippi Baptist Convention Board. Her work was primarily with preschool children, kindergarten, and day care.

Miss Madison was born in Brooksville, Miss. She was graduated from Blue Mountain College and did graduate work at Peabody and New Orleans and Southwestern seminaries. She taught second grade at Utica and Philadelphia before beginning work in 1941 with the Sunday School Department. Her work with children in DVBS in local churches in the summers had started, though, as early as 1925.

At the time of her retirement, she had worked in every county of Mississippi. The summers of her first years with the Sunday School Department were spent conducting Vacation Bible Schools in small churches which needed leadership guidance. As a result of these Bible schools, many boys and girls accepted Christ as Savior.

Carnal men are content with the "act" of worship; they have no desire for community with God.—John W. Everett.

Annuity trustees review 1983 financial report

By Ray Furr

DALLAS (BP)—Southern Baptist Annuity Board trustees reviewed a successful financial report for 1983 and honored a retiring executive at their winter meeting.

A retirement reception honoring senior vice president and director of investments, Marvin T. York Jr., highlighted the success of a new era in the board's investment department. Annuity Board President Darold H. Morgan told trustees and guests York had played an important part in developing the current retirement investment pools and funds.

He said the 1977 change allowing participants to choose their investment funds marked a significant change which increased the total assets of the board. Morgan noted the asset base of the board had tripled since York had become director of investments. York, a former trustee, took early retirement from First National Bank of Dallas to become director of the board's investment department in 1977. York will continue as investment consultant.

Other business included a report by Morgan on a board medical insurance study regarding applicants denied coverage due to pre-existing health conditions. He noted fewer than six percent of the 1982 applicants to the Church Medical Plan were denied coverage under the plan.

Highlights for 1983 included record numbers in premium income, benefits paid and investment earnings.

Premium income, which includes retirement insurance contributions and relief received, totaled \$98.32 million, an increase of \$12.8 million over 1982.

Retirement and relief benefits paid in 1983 were \$32.3 million while \$37.6 million was paid in insurance benefits. Investment earnings reached a record height of \$150 million, pushing the total asset base of the board to \$1.2 billion.

Contributions in retirement funds earned 11.3 percent in the fixed fund and 17.2 percent in the balanced fund. The variable fund closed the year with a value of \$4.16 per unit, while the short term funds ended the year earning 9.4 percent.

The trustees reelected Billy C. Austin, Birmingham, Ala., chairman.

(Ray Furr writes for the Annuity Board.)

Yazoo pastor's wife dies

Mrs. Jessie Thomas Martin, wife of Robert I. Martin, Route 1, Bentonia, died suddenly Feb. 16, at their home.

Born April 4, 1901, in Yazoo County to Jessie and Maude Thomas, she married Martin Dec. 25, 1936. During their 47 years together, they served the Lord in five Yazoo County churches. Mrs. Martin served along with her husband in each church as Sunday School and Church Training teacher, Vacation Bible School leader, and was active in all areas of Woman's Missionary Union work. At the time of her death, Mrs. Martin was a member of the Providence Church, Yazoo City, where Martin is still pastor.

Mrs. Martin was a graduate of Mississippi College. After teaching 30 years in the Mississippi Public School System, she retired in 1968.

She is survived by her husband, Robert I. Martin; four daughters: Mrs. Gene Kirk and Mrs. James Brooks, both of DeRidder, La.; Mrs. Alfred Ray Ketchum, Ridgeland; and Mrs. Sandra Smith, Bentonia; eight grandchildren; and one great-grandchild; one brother; and two sisters.

Opdyke gives to students

NASHVILLE, Tenn. (BP)—In the 1920's Ida Opdyke of Jamestown, N.Y., was impressed with Southern Baptists' work among people living in mountainous regions.

So impressed was she that when she died, she left, as a memorial to her daughter, Dorothea Van Deusen Opdyke, a scholarship fund designated to assist students from mountainous areas in obtaining their education.

As a result, over \$700,000 has been awarded to nearly 6,150 students since 1969 when the SBC Executive Committee asked the Southern Baptist Education Commission to administer the funds.

The scholarships awarded for 1983-84 amounted to \$350 per year for senior college students; \$300 per year for junior college students and \$150 per year for students in Bible schools and academies.

For the 1983 fall semester, 119 scholarships totaling \$16,350 were awarded to students at 28 institutions in 14 states.

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Reviews

THE CONSCIENCE OF A NATION, by James T. Draper, Jr.; Broadman Press, 1983; 190 pages; hardback, \$7.95.

Here is another book of sermons from the prolific pen of Southern Baptist Convention President Jimmy Draper. This excellent book is an exegetical, expository, and thematic treatment of the book of Amos. Draper is a careful exegete of Scripture and bases every sermon on a clear understanding of the biblical text. This is not verse-by-verse exposition, but each major section of the book of Amos is dealt with in fine homiletical fashion. Most of the outlines are alliterative yet seem unforced.

The sermons are hard-hitting like the book of Amos itself and parallel the prophetic judgment of Old Testament Israel with America and the churches of today. One will find much meat and very little pabulum in these sermons. There are few illustrations to puff up the book, just quality exegesis and exposition.—Reviewed by Alan Day, pastor, First Church, McComb, MS.

IRENE, a collection of sacred and non-sacred songs written and/or arranged and performed by Irene Martin, a music evangelist of Forest, Miss.; available in album or cassette tape; \$8.

Mrs. Martin has taken some old favorites and some newer numbers in religious music for half of her presentation. She did all of the arranging

and wrote one song titled "Walk in the Spirit." She plays her own piano accompaniment and provides background singing herself. In addition her piano artistry and virtuosity shows its outstanding nature in her instrumental rendition of "It is Well with My Soul." The same is true of a medley made up of "There's Something About that Name" and "His Name Is Wonderful." She provides the vocals for "There's No Melody," "Walk in the Spirit," "Amazing Grace," and "The Lord's Prayer."

On the other side are non-religious numbers, though they are almost religious in nature. In fact, in a section called "Classical Potpourri" is to be found a piano version of a bit of "The Hallelujah Chorus." Others are "Evergreen," which she sings; a piano rendition of "Theme from 'The Summer of '42'"; "Big Shot in Scott County," which she wrote and sings; and "The Rose," a beautiful and poignant presentation by voice and piano. In "Classical Potpourri," entirely instrumental, there is to be heard Handel, Tchaikovsky, and Chopin among others. The most time is spent with the concluding number in the potpourri, which is a powerful arrangement of George Gershwin's "Rhapsody in Blue."

This album or tape will provide many hours of quality entertainment.

Mrs. Martin has been the pianist for the Mississippi Baptist Evangelism-Bible Conference on a number of occasions, including this

year. She has been invited to play in the Mississippi Pavilion at the New Orleans World's Fair and will appear there June 25 and 26.

The mixture of religious and non-religious music, she said, is of the nature that she would use when performing at a banquet. The review on the album jacket was written by Dot Pray, her keyboard companion at the Evangelism-Bible Conferences and a music specialist with the Mississippi Baptist Church Music Department.

Albums and tapes are available at the Baptist Bookstore in Jackson and Dan's Rexall Drug in Forest and Nell's Fashion Shop in Walnut Grove as well as from Irene Martin, Route 4, Box 233, Forest, MS 35074. The \$8 price include postage.—DTM.

TREASURY OF THE HEART by Mamie W. Lenaz (Vantage Press, hard cover, 51 pp., \$6.95). Here is an excellent new book of poetry written by a Mississippian who lives in Gulfport and is a member of First Baptist Church there. Her poems have from time to time appeared in the "Scrapbook" section of the Baptist Record. The introduction of the book was written by Jim Keith, a former pastor of First Church, Gulfport. In part, he said, "God has given to some of his children words of wisdom worthy of communication. He has given to others special abilities of self-expression. To a select number, he has given the unique capacity to share both wisdom and its words in a way that is most meaningful to all in need of such. Mamie Lenaz is one of those select

people incorporating both insight and expression. . . . These are passages born out of human experience, personal sensitivity, and deep comprehension of the ways and working of God."

Some of the poems are love poems. "Moonlight Fantasy" is very special. One is a lullaby to a child. Another pictures "three old cronies" getting together to talk. But most of the poems have a religious theme. They are uplifting and optimistic, offering encouragement and hope to those who seek spiritual refreshment. **Treasury of the Heart** shows the author's own relationship with God—her love for him and her need to call on him during rough times and in good times. "Cause for thanks" is one of the best, in vividness of word impact.

Mamie Walker Lenaz was born in Wortham, Miss. At 13 she began writing poetry. She has traveled a good deal in the U.S. and Europe and has toured the Holy Land twice. Last year she had a triple bypass but has recovered. Her hobbies are oil painting and raising poodles.—AWM

Furman grant

GREENVILLE, S.C. (BP)—The trustees of the Duke Endowment have awarded a special grant of \$475,000 to Furman University for specific educational purposes in 1984 bringing to \$1,486,000 the amount Furman will receive from the endowment during the current academic year.

Lakeview Church, Leland: March 18-23; Jack Moore, pastor, First Church, Fishersville, Tenn., guest evangelist; Mrs. Myrna Loy Hedgepeth of Jackson, guest music director; Paul Blanchard, pastor.

Good Hope Church near Lena: March 25-28; services Sunday at 11 a.m. and 7 p.m.; Mon.-Wed. at 7 p.m.; Ronnie Jones, Ludlow pastor, evangelist; Mrs. Syble Easterling, music director; Mrs. Brenda Chennault, pianist; Mrs. Paula O'Bannon, organist; Odell Tebo, pastor.

Rockhill (Rankin): March 18-21; at 11 a.m. Sunday; at 7:30 nightly; dinner on the ground Sunday, with preaching at 1:30 p.m.; Sonny Adkins, Prentiss native, full time evangelist, preaching; Psalms Three (Maynard, Helen, Celeste) to be at Rockhill Sunday, March 18; in an all day gospel singing; James F. Smith, pastor.

Main Street Church, Mendenhall: March 16-18; youth led revival; services, 7 p.m., Fri. and Sat.; Sunday, 11 a.m. and 7 p.m.; youth in charge Sunday, March 18; evangelist, Terry Rannels, Pleasant Valley Church, Mendenhall; song leader, Lavon Gray; Dewitt Mitchell, pastor.

Strong Hope (Copiah): March 16-18; Gibbie McMillan of Hattiesburg, evangelist; Eugene Carlton and Hope Freeman of Copiah-Lincoln Junior College, to direct the music; Jerry Kennedy, pastor; services at 7 p.m. Fri and Sat. nights; regular services Sunday, with lunch served.

Dress A Child At Easter

— 1984 —

A GOOD GIFT:

REQUEST SIZES AND SHOP AS YOU CHOOSE
AND MAIL OR DELIVER THE CLOTHING.

A BETTER GIFT:

REQUEST THAT OUR STAFF TAKE A CHILD SHOPPING FOR YOU. \$75 WILL DRESS A CHILD OF 10 YEARS OR LESS: \$85 WILL DRESS A CHILD FROM 10 TO 14 YEARS: \$115 WILL DRESS A HIGH SCHOOL OR COLLEGE YOUTH.

THE BEST GIFT:

MAKE A CASH GIFT TO OUR
"DRESS A CHILD AT EASTER"
FUND.
(helping us underwrite our costly clothing and shoe budget for the entire year.)



DEAR FRIENDS OF CHILDREN:

Thoughtful and generous Mississippians make the weeks approaching Easter an exciting period for The Village and its boys and girls! For many years, those to whom our children are important have sustained a helpful tradition of underwriting our annual clothing and shoe budget, and furnishing new church clothing for spring and summer through gifts to the "DRESS A CHILD AT EASTER" campaign.

We take this opportunity to remind you in order that you may be included in this popular effort, and we are so grateful for your interest.

Thank you and God bless you for your loyalty in standing with us.

Sincerely,

Paul N. Nunnery

PAUL N. NUNNERY
Executive Director



The Baptist Children's Village

Jesus uses his power

By Robert Earl Shirley, pastor, Parkway, Tupelo
Mark 4:37-41:5:35-43

Mark, whose purpose seems to have been to tell more of the actions of Jesus rather than his words, includes numerous miracle accounts in his gospel which serve both to assert Christ's divinity and reveal his power. The lesson this week deals with two of these that gave peace and joy in that day and should give assurance to present day Christians.

Power over nature (4:37-41). Several years ago, my wife and I had the privilege of taking a boat trip across the Sea of Galilee and landing on the shore at Capernaum. In a matter of minutes, a sudden storm arose and the formerly peaceful waters became violent. Such must have been the setting as Jesus and his disciples crossed that same body of water. The hot air of this low lying lake draws the storms down from the high rising mountains to its east shore.

After what must have been a very tiring day, Jesus took flight from the crowd and found rest by sleeping in the rear of the boat. When the sudden storm arose, his disciples panicked and awakened him, frantically asking if he did not care if they perished. Jesus commanded the storm to be still and a great calm came immediately. Then he rebuked the disciples for their fear and lack of faith. Faith is a response to the revelation of God, and by this time, their comprehension of the nature and power of our Lord should have been greater. Still they asked, "What manner of man is this that even the wind and the

sea obey him?"

Do not miss the point that the danger here was real and the chance of their actually losing their lives was more than a mere possibility. The over-loaded boat is seen as nearly filled with water so near to sinking that even the professional fishermen-sailors were afraid. However, life or death is not the main issue here, but trust in God.

All of us must face not only the day by day crises of life but also sickness, old age, and finally death. The power of God was sufficient for the early Christians who died for their faith in the persecutions of Roman emperors, and that same power is still available to us today. How can we who believe in the incarnation explain the weakness of our faith? He who created our world can control that world, and he who gave us life can sustain that life. If Jesus was a mere man, we have every reason to fear. If he is truly the Son of God, let us put away our fears and live life to the fullest.

Power over demons and death (5:35-43). The justification of our faith, as well as the extent of our fears, may well be directly related to the greatness of our God. In the earlier verses of this chapter, Jesus performed a miracle of healing in a woman who otherwise would have been considered an incurable. Now as he approached the home of Jairus whose daughter had been at the point of death, certain ones came and an-

nounced that she was already dead. Their despair was shown in their admonition that Christ be troubled no longer. Their words suggested that there was nothing more that even he could do and that additional pleas for help would bother him. They did not realize that we trouble our Lord most when we ignore him. He is always ready to listen.

Even in the presence of death, Jesus told them to stop being afraid and believe. His taking of only Peter, James, and John with him into the house may have been to avoid overcrowding or else an indication of the inner circle that was evidenced on the Mount of Transfiguration and elsewhere. The weeping and wailing of those that he found inside the home reflected an attitude toward death that is prevalent in the minds of a large majority of the modern world. There can be no doubt that the child was dead. The sorrow of those present and their jeers when Christ declared that the girl was only sleeping proves it.

Jesus was simply referring to death as a sleep, and the scene here is one of resurrection. He took the little girl by the hand, spoke to her in the Aramaic language telling her to arise, and immediately, she was restored to life and walked. It was to show that she was restored to health that Christ commanded that she be fed. His healing is total and complete.

Josiah's reformation

By Bill Causey, pastor, Parkway, Jackson
II Kings 22:1-23:30

After the evil reigns of Manasseh (55 years) and Amon, (2 years), his son, Josiah, began to reign. Josiah was a good king and reformations were instituted, but the 57 years of Manasseh and Amon were virtually impossible to totally overcome. It is obvious that the people were merely following a conscientious king but their hearts were not truly given to God. Josiah would rule for 31 years.

I. Josiah's first reform was to restore the temple (22:3-20)

Josiah sent Shaphan to gather the money which had been accumulating in the temple. This money was then used to physically restore the building itself. In the process of the restoration, Hilkiah the high priest found the book of the law and gave it to Shaphan, the messenger of the king. Shaphan read the book to Josiah and the effect was profound. This sensitive king, having discovered that God's wrath burned against them for their sin, repented and wept and sought to inquire of the Lord what they should do (13-14).

A prophetess named Huldah was found. She confirmed that their sin was so great that Judah would indeed be destroyed, but because of the efforts of the king, it would not be in Josiah's lifetime (20).

II. Josiah's second effort was to restore the covenant (23:1-3)

He brought together the leaders of Judah and took them up to the house of the Lord. The common people came, too. He read in their hearing the words of the book of the covenant (probably the book of Moses) which had been found in the temple (1-2). Following the reading there was a solemn ceremony in which the king made a covenant before the Lord. He and all the people entered into the covenant, promising to live by its truth (3).

III. Josiah's third effort was to remove idolatry (23:4-23)

He then ordered all objects for the worship of idols to be removed. This included: Baal and Asherah (fertility); the host of heaven (zodiac or astrology); removal of the idol-priests; the removal of cult prostitutes, both male and female; removal of the fire god Molech; the horses connected with the worship of the sun; altars to star worship; high places on the "mount of destruction" (or Mount of Olives, v. 13); and defiled all these places by putting dead men's bones there. He extended this effort at reform to the north to Bethel, the original place of idolatry where the golden calf was placed by Jeroboam. He spared only the

Lord does return, a person should want to be found working, not sleeping. Every day is a gift from God and should be lived as if that were the day of Jesus' return.

This is a warning against those who have time charts or claim insight into the signs. Not even Jesus knew the day in advance. The test of a Christian's faithfulness is not the accuracy of predictions, but patience and endurance in serving Jesus Christ. The time of the appearance of the Son of Man in glory is unknown, but the fact that he will come is certain.

prophet who cried against Jeroboam's act of idolatry (vss. 17-18. See I Kings 13 for this interesting story). Having removed false worship he sought to reinstitute the observance of the Passover. This would remind the people of their covenant with God. If successful, it could unify the people spiritually and politically (vss. 21-23).

IV. Josiah's reform and its effect (23:24-27)

The writer summarizes again the removal of mediums and spiritists (those who claimed communion with the dead), and the teraphim (household idols) and the idols of the land, in his effort to conform himself and his people to the law of God (v. 24).

Josiah is extolled by the biblical writer as the greatest of the king-reformers.

He is careful to tell us (vss. 26-27) however, that God had not forgotten the great evils of the nation before Josiah's reforms.

Justice required the destruction of Judah and Jerusalem and the temple (v. 27). Only Josiah's effort had postponed it.

The efforts of a good and strong leader may do much to preserve a nation and honor God, but he cannot do it alone. The hearts of the people must truly turn to God. "Righteousness exalteth a nation, but sin is a reproach to any people" (Prov. 14:34).

Jewish Seminary votes female rabbis

NEW YORK (EP)—The faculty of Jewish Theological Seminary of America, the decision-making body for Conservative Judaism, voted 34-8 to confer the title of rabbi on women who meet the requirements. Reform Judaism and Reconstructionist Judaism have ordained women for more than a decade. Currently, those two groups have 74 women rabbis, and about half of their rabbinical candidates are women.

Life and Work

Living in readiness

By Gerald P. Buckley, pastor, Parkway, Natchez
Mark 13:1-37

A distinct memory from my childhood is of a group of people in Arkansas whose leader announced with bold authority when Jesus was to return and the world come to an end. Our local newspaper recorded the events for several days. The people disposed of all they had and huddled together on a mountain top to await the return of Christ. I wondered if Jesus would actually return on the predicted date. The day soon arrived. Nothing happened. The world did not come to an end.

Since the childhood incident, I can think of many other times when I have read about predictions of exactly when the world would end or when the Lord was to return. Presently, there is a great preoccupation about the end times. Many books are being written and avidly read on the subject. Interpretations of current events point to the shortness of time. Some people today are planning their lives around the belief that the Lord's return will be at any moment. Some television preachers major on the idea that all the signs point toward the return of Jesus in our life time. What can one believe regarding the second coming and the end of time?

Mark 13 is one of the most difficult chapters in the Bible to understand. This passage does not answer all our

questions, but it does make clear an important truth. Faithfulness to God in the present prepares people to face God in the future. No one knows God's timetable, but we do know his plan. That plan is to redeem the world through his son Jesus Christ.

I. Watch for deceivers (March 13:5-10)

As Jesus and his disciples left the temple, one of the disciples called attention to the impressive stones used in the temple's construction. Jesus shocked these followers by stating that not a stone of the temple would be left standing. They could hardly believe that so sacred and so strong a place could possibly fall. We know that in 70 AD, the prophecy was fulfilled. Jesus and the group walked away from the temple, and in a little while they sat on the Mount of Olives overlooking that same temple. Four of the disciples asked—"When shall these things be, and what shall be the sign when all these things shall be fulfilled?"

Jesus warned that they were to "take heed lest any man deceive you." Great harm can come to a person when the mind is too intent on a date, either for the end of the world, or indeed for any expected action of God. This passage has permanent relevance to all speculation about the

last things.

The words of Jesus, "take heed lest any man deceive you," are a sharp warning. He is telling his followers to be careful not to be led astray. That is what a preoccupation with the end of the age, or of the world, actually does. It leads one astray from the primary task and duty of following Jesus. Many tend to stray away from teaching the great truths of Christ that are known, to the fruitless focusing on the unknown. If all the attention and concern which in Christian history have been given to last things had only been given to first things, the power of Christianity in the world and its service to the world would have been enormously increased.

II. No one knows the when of the end (Mark 13:32-37)

Jesus concluded this passage by stressing the responsibility of living in readiness. The reason God's people should take heed and watch is that no one knows when the end will come, only that history is coming to an end. God alone knows when this event will take place.

While believers cannot know the hour, they can live in readiness. Jesus, as he often did, used a parable to make his point. The followers of Jesus belong to a family in which each person has his work. When the

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